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processes of mind take a complete somersault which leaves poor ordinary mortals gaping in wonder, and for the cynics provides a legitimate excuse to sneer that this creed is no more than a convenient mask put on while the Congress waits for better days when it should be safe to espouse violent methods for the attainment of its aims.

We learn from the *Statesman* of May 22, 1946, that Gandhiji now desires the Congress creed to be expunged of non-violence on the plea that it has been found by experience that most Congressmen have no faith in it. But has the truth dawned upon Gandhiji only now ? One should have thought that it has been plain to him right from the beginning. Then why does he choose the present critical period in India to declare that the creed of non-violence which he and Congress he dominates have advocated for so long, should now be given up ? If the creed itself is based on an unalterable truth but Congressmen play false to it, that should be all the more reason why Gandhiji should insist upon it more than ever.

But this is not the first time that Gandhiji has said such a thing ; once before he adopted something like the same attitude when he himself veered off from the Congress in order to leave it free to gather the reins of government in its own hands after giving to war-harassed Britain a pledge that it had peeled off its coat of non-violence and would be prepared to advise India to give a good account of itself to any invader that ventured to show himself upon its borders. And the fact that Gandhiji is now saying the same thing in very similar circumstances, when again there is a possibility for the Congress to mount into the saddle, makes one wonder whether there is any reality at all in the stream of Congress propaganda that in its political fight against the British it contemplates nothing but non-violent methods.

Evidently, if it is a creed that can be doffed on and off as the wind changes from one quarter into another, there is not much in non-violence to commend it to those whose conception of life's principles is

that they should *always* be adhered to courageously.

Besides, in Gandhiji's latest utterances there are sentences, interspersed and woven into the texture of his talks and writings, which seem calculated to turn the thoughts of his followers to the desirability sometimes of violent methods for the attainment of one's aims. For instance :

"What if riots do take place after all and many are killed in the process ? Every man must die one day ! "

"It can not either be said that violence never achieves anything."

"The Congress constitution is undergoing a radical change. The supreme change that is desirable for the sake of avoiding untruth and hypocrisy is to remove the words 'legitimate and peaceful' from the first article of the Congress constitution, as also the clause about Khadi. Experience shows that the people who form the bulk of Congressmen are not wedded either to truth and non-violence or to Khadi. As an ardent lover of truth and non-violence, and khadi as their symbol, I make bold to suggest these clauses should go."

The Fazl-i-Umar Scientific Research Institute, Qadian

History of the Ahmadiyya Movement under Amirul Momineen Hazrat Khalifatul Masih II is a history of continuous dynamic progress. Consolidation of the inner organisation of the community ; then a gradual widening of the net of missionary activity in India itself and one foreign country after another ; the triumphs of the Malikana campaign against the Shudi movement sponsored by Arya Samaj ; Amirul Momineen's voyage to England to attend the Conference of Living Religions in 1924 ; further widening of missionary activity in Europe and other countries of the western hemisphere ; turning of the tide against Ahrar attacks ; inauguration of the Tahrik Jadid ; the sending out of more missionaries under it to foreign countries ; acquisition of valuable agricultural estates in Sind ; and still another wave of

missionaries poured out upon the world since the war ended last year, are some of the prominent landmarks in this pleasing panorama.

With the formal opening by Sir Shanti Swarup Bhatnagar, Director Scientific and Indusrrial Research, Government of India, of the Fazl-i-Umar Scientific Research Institute at Qadian, there opens up still another chapter in the activities of the Ahmadiyya Movement.

To form some idea of the importance of this development we have only to remember the place occupied by scientific research in the rise of modern European nations. Therefore, keeping in view the pressing need to widen the base of the economic resources of the Community, a venture of this kind was direly needed, not only in the interests of the Community, but of India as well.

But the immensity of the project is staggering when we bear in mind the meagre economic resources which the Movement possesses at present. From this angle of view the scheme behind this institute furnishes yet another proof of the high and indomitable resolve of Hazrat Amirul Momineen. The vast sums of money needed to make Scientific research into a going concern are beyond our poor means at present. But as Hazrat Khalifatul Masih once remarked to Dr. Abdul Ahad, Director of this Institute, the monies required in the service of the Movement are never raised by the Community; they are always supplied by God Almighty out of His limitless bounty. Therefore, though Sir S. S. Bhatnagar warned us against the very heavy cost of ventures of this kind, we have no need to be afraid of the future beyond steeling ourselves to meet our responsibilities manfully whenever we are called upon to do so. The rest we can confidently leave in the hands of God.

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THE DEATH-KNELL OF CHRISTANITY

Christianity, which is a religion quite distinct and separate from the one which Jesus Christ believed in and preached in his day, rests on three pillars: the Godhead of Christ, his death on the cross at the hands of the Jews, and the redemption of mankind through the atoning sacrifice of this death. Further, the linch-pin which holds this trinity of beliefs together is the idea that Jesus died when he was nailed to the cross and that after he had been taken down from it and put into a tomb hewn into the side of the rock, he was resurrected, i.e. he came back to life, and he finally ascended into the heavens.

But what happens to Christianity if it is proved to the satisfaction of the modern free mind that he did not die on the cross ; that he was taken down from it while he was still alive, though in a dead swoon from weakness caused by the loss of blood and the terrible ordeal he had gone through ; that nursed in the secrecy of the tomb into which his body was placed by his disciples with the connivance of the Roman authorities, he recovered from his wounds sufficiently to move to some safe hiding place with his friends where on various occasions he appeared before a number of his disciples and was at pains to explain to them that it was he himself, in flesh and blood ; and that, when fully restored to health and vigiour, he left the country on a long journey connected with his mission to the " lost sheep of the House of Israel" of which, the better to baffle pursuit, he left little or no clue with his followers. What happens to Christianity when this revolutionary point of view is substantiated on the basis of irresistible evidence from the New Testament itself and other historical data recognised as indisputable.

This is a simple question, but the answer to it is one of ominous import. The moment this view comes

to be generally accepted, Christianity would die, never to be resurrected again.

The startling fact that Jesus Christ did not die on the cross was first put forth by Hazrat Ahmad of Qadian, the Promised Messiah and Founder of the Ahmadiyya Movement, on the basis of direct revelation from God, in the light of which Hazrat Ahmad then studied the Bible and other relevant historical material so as to obtain a full picture of the events connected with the incident of the cross. This research on his part was illumined further by another penetrating ray of Divine Light which told him that Jesus lay buried in Khanyar street in Srinagar, Kashmir, where his last resting place is locally known as the tomb of Nabi Sahib (the prophet) or of Nabi Isa, or of Yus Asaf Nabi, all of which are variations of the same name. With this miraculous discovery the whole picture of the life and death of Jesus Christ was made complete. Hazrat Ahmad then embodied the Divine Light vouchsafed to him and his own researches on that question in a book entitled *Masih Hindustan Men*, i.e., Christ in India.

Hazrat Ahmad, it should be remembered, claimed to be the Reformer of the Later Days whose advent is foretold in the Muslim Scriptures. A sign, we are told, by which people would know this Reformer when he appeared would be that he would break the cross, a sign most literally and truly fulfilled in the case of Ahmad who established that Jesus did not die on the cross and that therefore the religion built up round that myth was no better than superstition. When Ahmad gave out this discovery to the world and pointed to his followers the path which further research on the question should follow, he undoubtedly broke the power of the cross beyond all hope of recovery ever in the future.

The Christian people generally, and especially Christian divines (except for an exceptionally bold spirit here and there) fight extremely shy of this view of the Ahmadiyya Community. Usually, when brought face to face with it, they seek safety by adopting a

very high and superior attitude. The Swoon Theory was exploded long ago, they exclaim, and at once try to hurry away. They try to discourage the Ahamdies from entertaining this view, and to dissuade themselves into the belief that its existence is a matter of supreme unconcern to them, by pretending that no sensible student of religion or history is going to attach any importance to it.

All this, however, is merely a pose. Inside their breasts their hearts tremble at the sudden, unexpected challenge which they have not the means to meet. So it is only a question of time before Christianity, as the world has known it for so many centuries, dies a silent death.

Into the coffin which the Ahmadiyya Movement is preparing to bury it in, Maulvi J. D. Shams, Imam of the London Mosque, and Head missionary of the Ahmadiyya Movement in Great Britain, has driven another nail. In fact he has so well put the thing into shape that by the time it is called in for service this coffin would need but little improvement. In a book entitled "*where did Jesus die*"? [1]he deals with the question on the strength of such a mass of sound material evidence that an unbiased reader would experience no difficulty in following him to the conclusion which is indeed inevitable if man is to place any faith in sacred records and other historical evidence which is equally reliable.

To such of our Christian friends who prefer to believe that the Ahmadiyya point of view on this question has no chance of acceptance in the Christian world, we need only quote a passage or two from the foreword by Dudley Wright, (Phil. D., F.S.P.)

> "It is sometimes claimed for Christianity that it has reached a final position, but how can such a claim be justified when the doctrines or so-called facts upon which the religion is founded are proved to be unstable. ? Jesus was a prophet of God sent to declare the truth unto the lost

[1] Where did Jesus die? by Maulvi J. D. Shams, privately published Price 2*s*. 6*d*. (Re. 1, annas 12), to be had from the London Mosque, 63 Melrose Road, S.W. 18, or the Tahrik Jadid Office, Qadian, India.

sheep of the House of Israel. That truth ,is today held to be contained in a framework of creeds and doctrines preached as Christianity in every quarter of the habitable globe, *all of which deviate from the teaching of Jesus.* How much, or rather, how little, does modern Christianity represent the teaching enunciated by Jesus? If, then, Christianity has deviated so far from its foundation, what basis is there for the claim that it has reached finality?

"Although this volume is not large in size it is great in achievement, and all the chapters are equal in importance and interest, although many readers will doubtless claim the greatest attraction to be in the section devoted to the Resurrection and Ascension, particularly the latter. Maulvi Shams has undoubtedly thrown much light upon this debatable topic, and the new evidence he has produced *reaches beyond the circumstantial. This new evidence should be well examined and considered, not judged hastily, without yielding to emotion through prejudiced ideas.*

"The weakness of the orthodox position, particularly with regard to the Ascension, is manifested by the manner in which Christian apologists *shrink* from the discussion of so important a question. The question, says W. Crew Hazlitt, is, was there a single person of credit who actually beheld the Ascension and communicated the particulars to those who have transmitted them, such as they are, to us? The inquiry generally is shirked, not only by Christian apologists, but by critics generally, such as Viscount Amberley and W. R. Cassels. Dr. Mozley, without any attempt at proof, claims that the Ascension is as certain as anything in history, while Dr. R. J. Campbell, also without production of proof, claims that 'the whole story is literally and exactly true'. Yet neither offers corroborative evidence of either the Resurrection or Ascension. *What people in modern times want to know, writes F. C. Conybeare, is whether the Ascension d d really happen. That is the plain issue which Bishop Gore and others, both apologists and critics, seems to shirk, but which has been answered finally and clearly by Maulvi Shams.**

It has also been answered by many in the seclusion of the study and library. But, to quote again Dr. Conybeare, would it not be simpler in the end to tell people plainly that a legend is only a legend. They are not infants in arms. Why is it accounted so terrible for a clergyman or minister of religion to express openly in the pulpit opinions he can hear in any academical lecture room and often certain in the privacy of his study?[2]

* All the italics are mine—*Ed.*

WOULD THE MUSLIMS IN PALESTINE GET A FAIR DEAL ?

History of the present trouble in Palestine between the Arabs and Jews goes back to developments during World War I, when the Turks threw in their lot with the Germans and Britain decided to instigate an Arab revolt against the Turks to coincide with her own military operations in this theatre of the war. Among the British officers who engineered this revolt Lawrence of Arabia was the foremost.

Undoubtedly, to get them on their side, these British officers, naturally on behalf of their Government, gave certain definite pledges to the Arabs ; but when it came to the time when the promises had to be implemented, history, unfortunately, had to record quite a different story. It is not here necessary to go into the details of this shameful deal ; it would suffice to recall to mind the utter disgust officially expressed by this same Col. Lawrence in regard to Britain's post-war settlements in the Arab countries.

It stands to reason that the Palestine Arabs would have gladly preferred an indefinite prolongation of their miseries under Turkish rule to seeking relief with the help of the British, if they had known that this relief would ultimately be transformed into the curse of a " National Home for the Jews," established at the point of British bayonets.

So much for the moral basis of that document, so unworthy of the intergrity of a great Empire, which goes by the name of the Balfour Declaration. The Muslims and the Arabs may be pardoned if they fail to look upon this instrument of Britain's foreign policy in the Middle East as anything but a great betrayal of that principle which should form the first axiom of all honest dealings—treatment of friends as friends, not a fatal stab in their back when they have trusted to your honesty of purpose.

From the Arab angle, the Balfour Declaration is an

ignoble declaration. But from the Jewish side of the picture, too, it amounts to no more than taking a mean advantage, at the expense of the helpless Arabs, of the power and prestige enjoyed both by World Jewry and the British Empire.

Have the European Jews any moral claim to Palestine ?

Well, history does not permit us to forget the fact that when Jerusalem was destroyed in 70 A.D., and in subsequent years, the ancestors of these Jews left Palestine of their own accord. They dispersed over Europe, settling wherever they found it convenient or profitable to do so. But the curse of the Jew, of his own making, wherever he has gone, has been that he has never welcomed assimilation. His most unfailing characteristic throughout the ages has been that he has never made one with the people he has lived among. He was always very enterprising ; he had extraordinary business acumen ; he was always very wealthy ; he always benefited economically the countries he lived in : but sooner or later he has always been *repudiated* by those countries. There is something in his make-up, something in his mind, which has made him repulsive.

But is this the fault of the Arabs of Palestine ?

Now what about the Jews who continued to live in this country even after the ordeals of 70 A.D ?

The descendants of these brave, steadfast people are still there : most of them are now Muslims ; the rest are Jews still. And these are the Arabs of Palestine whom the Balfour Declaration, the British Government and the most kind and benignant President Truman plan to dispossess in order to make room for the descendants of those people who left their country in the lurch in the hour of its trials and went to seek fresh fields and pastures new elsewhere—people, who, without a qualm of conscience, left their Sacred Land to its miseries.

All this tall talk of the Sacredness of Palestine on the part of European Jews and their historical right to

a " National Home " in this country should stink in their own nostrils, and in the nostrils of all those good men and true who shed such crocodile tears on their behalf.

But can not the policy of the Balfour Declaration do justice both to the Palestine Arabs and the European Jews ?

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As an honest saying goes, you cannot eat your cake and still have it. Still less can you snatch away your friend's cake and hand it over to another friend, but also keep up your pretence that you have not robbed friend to please another. In spite of all the indications to the contrary, we still venture to presume that this is not the real British sense of justice and fairplay that one hears so much about. In this matter of Palestine the British people so far have been walking with their eyes shut to the realities of the case. But it is time for them now to watch their step carefully. Or they should give up their pose of being God's own chosen champions of Justice in a wicked world.

I once heard from a sailor friend that it is a common saying among British sailors that the Royal Navy can do everything except solder on rusty iron. I do not know anything about that. All that I know is this that the Royal Navy is a fine thing, a magnificent fighting force with the help of which Great Britain can do almost anything. But I doubt if, even with the help of the Royal Navy, Britain can manage to establish a National Home for the Jews in Palestine *without prejudice, as she is pledged, to the Rights of the former inhabitants of the country.*

SHELLEY AND ISLAM

By M. A. Samad

Competent observers have affirmed that there are thousands of people in England who are Muslims, though they do not know that they are Muslims. This is nothing more than what the famous German thinker and writer, Goethe, said after reading the Holy Quran, over a hundred years ago : " If this be Islam, do we not all live in Islam ? " Yes, Islam is the religion of every emancipated soul, that has sought the Eternal Soul behind all this transient and ephemeral phenomena, and decided to submit to It Islam is the religion of every individual who, discarding all the irrational dogmas, has tried to lead a life of truth, purity and goodness.

It was to show this universal nature of Islam that I started writing a series of articles sometime back, the first number of which was published in a previous issue of the *Review of Religions*. I had shown in that article how hundreds of sincere souls and honest thinkers all over the world have unconsciously adopted for themselves beliefs and principles akin to those of Islam. I had therein dealt with the case of Browning at some length. In this article it is my intention to show that what Shelley was yearning after was also nothing short of Islam. If only Islam had been presented to him, his restless, troubled soul would have found its much-needed peace and happiness.

Shelley, the " ethereal angel beating in the void his luminous wings in vain," was born in a world steeped in vice, cruelty and filth. The people around him had created for themselves artificial standards of life.

" Heartless things
Are done and said in the world, and many worms
And beasts and men live on."

From his very boyhood he felt disgusted with the state of things around him. Nothing he saw could satisfy him. He yearned for the Eternal and the Infinite.

" By solemn vision and bright silver dream
His infancy was nurtured. Every sight
And sound from the vast earth and ambient air
Sent to his heart its choicest impulses.
The fountain of divine philosophy
Fled not his thirsting lips ; and all of great
Or good or lovely which the sacred past
In truth or fable consecrates he felt
And knew. When early youth he passed he left
His cold fireside and alienated home,
To seek strange truths in undiscovered lands."

He knew that in the material life of this earth, peace and contentment of the soul was not to be had and that the likeness of what is eternal could not be found in a mortal image.

" We look before and after
And pine for what is not :
Our sincerest laughter
With some pain is fraught ;
Our sweetest songs are those that tell of
saddest thought."

The people around him indeed professed a faith in God and had a religion, but it was a religion rent into schisms and sectarianism, and overshadowed by the spirit of the world ever since that fateful day when Emperor Constantine accepted Christianity. It was a religion made up of such irrational dogmas as Trinity, Inherent sin, Atonement and Sacramental Feasts. Again it was a religion dominated by the heartless priestcraft, the priests whereof did not even fall short of lust, murder and rapine to serve their selfish ends—all this in the name of God.

" His country's pride,
The priest, the slave, and the liberticide
Trampled and mocked with many a loathed rite.

Of lust and blood his restless spirit yearned for something simpler, something nobler and purer. No doubt he wrote a pamphlet on the Defence of Atheism ; but the God he refused to accept was one with Triune nature, a God who Himself created man in sin, and then could not forgive that sin unless He had taken a price for that and this price was to be the blood of a person other than the sinner himself. We are confident that if the Islamic conception of God had been presented to him, he would have hugged it has his own.

"Say : He is God, the One !
God, the eternally Besought of all !
He begetteth not nor was begotten.
And there is none comparable unto Him."
(Holy Quran)

Does he not already belive in such a conception of God when he writes the following words ?

" O thou immortal Deity,
Whose throne is in the depth of human thought.
I adjure Thy power and Thee,
By all that man may be all that he is not :
By all that he has not been and yet must be."

The words " Whose throne is in the depth of human thought" remind us at once of the following words of the Holy Quran, " He is nearer than your very life vein."

Again, hear him affirming his faith in the Divine unity in the following words :—

" The one remains, the many change and pass
Heaven's light for ever shines, earth's shadows fly "

Shelley's poems are the expressions of his intense desire to reform the world, and to make it a better place to live in.

" Drive my dead thoughts over the universe
Like withered leaves, to quicken a new birth."

His greatest wish was to see truth, virtue and peace reign supreme in the world.

". Knowledge and truth and virtue were her theme.
And lofty hopes of divine liberty,
Thoughts the most dear to him."

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He spoke as one inspired. Whenever he had great thoughts that he wanted to embody in verse he tried to get right away from all society, by himself, to work out into his wonderful music the idea which had captured him, and which he desired to express :—

" Through the long burning day
Gazed on those speechless shapes; nor when the moon
Filled the mysterious hall with floating shades,
Suspended he that task, but ever gazed
And gazed, till meaning on his vacant mind
Flashed like strong inspiration, and he saw
The thrilling secrets of the birth of time."

Shelley died struggling and spurned and scorned, but never completely dejected, ever hoping that his dreams would some day come true.

" O wind,
If winter comes, can spring be far behind ?"

I only wish to say in conclusion that there might be many more souls in the world like Shelley, thirsting for the Truth, and attempting in vain to reform the world. This Truth and this eternal solution for all our ills are to be found only in the Holy Quran. It is therefore a criminal neglect on the part of the Muslims if they do not spread Islam in all the corners of the world, and place Quranic truths within easy reach of every struggling soul. The present moment in my view is especially auspicious to the spread of Islam in the West. Now that the visitation of two devastating wars within a single generation has opened the eyes of the people in the West to the unhealthy one-sided development of their civilization and shattered their faith in materialism, they are badly in need of a simple and practical religion that can guide them in their daily life, individual as well as social. Islam alone can satisfy these people, for it is not merely a faith, a creed, a ' religion '; but it is a way of life—a life to be lived. It does not only give us an infallible metaphysics, but also a comprehensive and sublime code of individual and social ethics, a sound economic system, a just political ideology, and many other things besides.

ADDRESS DELIVERED AT BOMBAY ON THE OCCASION OF THE PROMISED REFORMER'S DAY

(By B. Orchord)

It gives me great pleasure to have this opportunity of speaking to you all. I have only a little time at my disposal and cannot therefore say all that I should like to say to you. The subject that I have decided to speak on deals with the reasons why I accepted Ahmediyyat or in other words the true Islam. Perhaps you wonder why I use the term True Islam and not only Islam. The reason is that whereas it is agreed that there is only one Islam as shown to us by our Holy Prophet (may peace and blessings be on his name), certain misconceptions and false notions have been woven around the truth with the result that today we find the Muslim world divided into various sects and communities all maintaining their different conceptions of Islam and its true meaning. Therefore whenever I speak of Ahmediyyat I mean that true Islam that was prevalent over thirteen hundred years ago in the time of the Holy Prophet of Arabia (may peace and blessings be on him).

Before proceeding further it might be as well for me to point out for the information of those who have little connection with the Ahmediyya Movement, that its Holy Founder was none other than the long awaited promised Messiah about whom all religions are agreed will appear in the later days. For instance the Christians are expecting Christ, their Messiah (peace be on him), to return to this world. The Muslims are expecting their Mehdi Likewise the Hindus are awaiting for the reappearance of Lord Krishna or the Kalank Avatar and the Messio Darbahmi is expected by the Zoroastrians who are more commonly known as the Parsees.

Mirza Ghulam Ahmed, the founder of our

movement, announced that he was the expected messenger for the whole world. He announced that he had not been sent by God for any one special religious community but that he had come in the power and name of all the expected messengers. That is to say, as he was the Mahdi for the Muslims, he was the Messiah for the Christians, Avatar for the Hindus and Messio Darbahmi for the Zoro strians Let me just quote a few words of his :—

"The task for which God has appointed me is that I should, by removing the obstacles which have been set up between man and his Maker, re-establish in the hearts of men love and devotion to God, and by making manifest the truth, should put an end to all religious wars and strife and thus lay the foundation of abiding peace, and should aquaint the world with the spiritual truths which it had forgotten, and should demonstrate to the w rld the true spiritual life which had been displaced by material desires, and should in my own life manifest those divine powers which have been endowed on man but which can be manifested only through prayer and devotion. And above all that I should permanently re-establish that bright and pure unity of God free from all Polytheistic ideas, which had entirely disappeared from the hearts of men".

Having very briefly explained to you who the founder of our movement was and also his mission in life I shall proceed to tell you why I accepted Ahmediyyat. I shall state several reasons and I shall take each one separately and speak on it in some detail though I shall not be able to go as deeply into detail as I should like to because as I have already mentioned time does not permit me do so.

First of all I satisfied myself that the promised Messiah appeared at a time which is in conformity with those prophecies that are to be found in the ancient scriptures which relate to the advent of the promised Messiah. I cannot describe all these signs but will make mention of a few only.

The Bible informs us of several signs that will prevail at the time of the advent of the promised Messiah. We read that there will be wars and rumours of wars. Nation will rise against nation. There will be famines, pestilences and earthquakes. It is true that in this age there have been wars, famines, pestilences and earthquakes on an unprecedented scale. The Bible also tells us that the promised Messiah will appear in the East and also warns us that he will appear like a thief in the night which is a metaphor denoting that he will come quietly and unexpectedly.

Islamic literature gives more attention to the time and signs that will prevail at the time of the promised Messiah's appearance. Perhaps one of the greatest of all the signs mentioned is that which refers to the eclipse of the sun and moon which would occur on specific dates. A few years after the promised Messiah had made known to the world that he was the Messiah there occurred an eclipse of the moon and sun on the very dates mentioned. It was indeed a phenomenon as never before had it been known that the sun and moon had eclipsed in one month on these specific dates.

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Indeed there are very many more other signs written in the scriptures which have been fulfilled in the time of the promised Messiah. I am sure that if anyone cares to look deeper into the prophecies that relate to the promised Messiah he will have to come the conclusion that indeed these are the times, and that Mirza Ghulam Ahmed of Qadian was surely the Messiah for whom the world is waiting.

However, though these signs themselves strongly support the truth of the promised Messiah, they may not be sufficient to satisfy one with any certitude. One might argue that it is just coincidence. I therefore turn to a further reason that strengthened my conviction that the promised Messiah was a true claimant. I shall now say on the personal life of the promised Messiah.

If a man claims himself to be from God, then before it can be expected that he will be accepted by

the people he must have some divine signs bestowed upon him whereby it can be seen that he is supported by the Hand of God. I found that Mirza Ghulam Ahmed was a living manifestation of God's attributes and that the truth of his claim to be the promised Messiah was supported by divine assistance. One of the attributes of God is knowledge and I will give here an instance how God made manifest this attribute through the promised Messiah. The promised Messiah was brought up in a simple little out-of-the-way village called Qadian. He never went to school and acquired what knowledge he came to know through the guidance of private tutors who gave him an elementary education. He was not learned in the Arabic language and after his claim to be the promised Messiah some people put forward objections as to how could this man claim himself to be the promised Messiah and Mehdi when he was not well versed in Arabic. The promised Messiah prayed to God concerning this matter and in the course of one night God bestowed upon him such a deep knowledge of the Arabic language that not even the most learned scholars of Arabic could compete with him. He wrote books in Arabic and challenged anyone to come forward and write such excellent Arabic as he did. No one could compete with him and even up to this day no one has taken on the challenge. God decreed that this should be so and no human agency can compete against the will of God. Now let us look at the scriptures and see what is the fate of those who use God's name in vain or set themselves up to be prophets and selected messengers of God whereas in reality they are no more than impostors.

In chapter 6, verse 21 of the Holy Quran God has said, "And who is more iniquitous than him who invents a lie against Allah or calls His signs lies ? Verily He does not allow the iniquitous to prosper." Again we read in the Holy Quran, "That He verily does not direct him to success who is a sinner and a liar." The Bible is also full of warnings as to what will be the fate of false prophets. In the 14th chapter of the book of

Jeremiah it is written 'by sword and famine shall those false prophets be consumed.' Now let us see what Jesus Christ himself is reported to have said on this matter. I direct your attention to the Gospel of St. Matthew chapter 7, verses 15-20.

'Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit is hewn down and cast into the fire. Therefore by their fruits shalt thou know them.'

These verses satisfied me that Mirza Ghulam Ahmed was without doubt a true claimant and not an impostor because had he been of the latter then God's wrath would have most certainly been on him and he would not have been allowed to prosper. But as it was, he met with success wherever he went and overcame all those enemies who tried to oppose him by their dishonest methods. Furthermore, the words of Christ are only too true for he emphasized that truth and fasehood can be distinguished by their fruits. In previous times false prophets have arisen but they were like dried up trees producing no fruit. Perhaps today their followers can be counted on the fingers of our two hands even if there are any to be counted at all. But I found the case of Mirza Ghulam Ahmed of Qadian, the promised Messiah, to be different. Today we find his missionaries all over the world and they have set up mission centres wherever they have gone. Missions that are rapidly swelling in size are well established in England, America, France, all over Africa, Palestine, Arabia, Java, Burma, Malaya and many other lands. Is this the fruit of a currupt tree or the fruit of a good tree?

And yet a further reason that, coupled with the other two already given, firmly established my faith in Ahmediyyat. I have already shown that the promised

Messiah was a manifestation of God's attributes. Had this blessing only manifested itself in his life then one might just regard him as a very remarkable and righteous man who came and passed away. But these blessings and favours were not only confined to him, though most certainly he received a far greater portion of them. Today our present Holy Khalifa is regularly being guided by means of divine revelations, visions, dreams, etc. And not only him but hundreds of thousands of Amadies have been the living witnesses of having had personal experience of some form of divine revelation proving without a doubt that Ahmediyyat is the true and living faith and supported by the hand of Almighty God. I repeat again the words of Jesus 'therefore by their fruits ye shall know them.'

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I now close my short address begging that those of you who have not as yet accepted the truth of Ahmediyyat to search deeper into this great truth. I have only very lightly been able to run over the reasons that led me to accept the promised Messiah and Ahmadiyyat. Indeed I have only harped on a few of those reasons and have not dealt with them as adequately as I should have done if I should have had more time at my disposal. However I hope that if there are any of you who wish to put any questions, forward they will not fail to do so afterwards at some convenient opportunity.

BOOK REVIEWS

The New World Order of Islam, by Amirul Momineen Hazrat Khalifatul Masih II, Head of the Jama'at-i-Ahmadiyya, published by the Tahrik-i-Jadid, Qadian. Price Re. 1.

This is an English version of an address delivered to the annual Ahmadiyya gathering at Qadian in December 1942, the translation being by Sir Mohammed Zafrullah Khan, assisted by Prof. M. Aslam.

As far as the contents of the book are concerned we have the gaurantee of Hazrat Khalifatul Masih's name that they desrve the closest attention on the part

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of those who are interested in the peace and prosperity of the human race and its future. And on the point of the excellence of the translation into English we have here two names which stand at the top in the Ahmadiyya Community in this respect.

Readers of the *Review of Religions* would however note that a translation, by a different translator, of this address by Hazrat Khalifatul Masih was published in full in this journal's issue of November 1944, reprints for the general public having also been published at the same time at annas 12 a copy (both now out of print).

Asrar-i-Hayat, by Dr. Ishawara Topa, D. Phil., of Jami'a Usmania, Hyderabad, being No. 6 of the Hyderabad Telugu Academy Publication Series. Price not mentioned.

This is a remarkable appreciation of one of south India's most remarkable ascetics and religious teachers who by the purity and sipmlicity, and sympathy, of his life sought to instil into the heart of the caste-ridden Hindu community of his times that the instrinsic worth of a human being far transcended such unworthy and ignoble social restrictions.

The great merit of the book, also of the subject-matter it deals with, is that it grips the mind of the reader at once. It is also beautifully printed, such that it is a joy for the physical as well as the mental eye to linger over its pages.

It was the poetry of this ascetic which first caught the attention of Dr. Topa, and from its Urdu translations one can at once form an idea of its great literary excellence. A feeling of deep sympathy, almost amounting to pain, which runs through it, immediately lifts it to the highest literary and human plane. Undoubtedly it is a poetry that deserves more than a casual translation, for this book gives a distinct impression to the reader that the translations reproduced in it miss a very great deal of the beauty and grandeur and the pungency of feeling of the original.

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The Review of Religions

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EDITORIAL NOTES

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The March of Time

The world weather chart continues dark and cloudy, with boisterous winds blowing all over in sudden squals. The cleavage between Russia on one side and the Anglo-American people on the other over plans for post-war settlements and the shape of things to come seems to be steadily growing. The Conference of Foreign Ministers in Paris has ended without achieving anything. In fact it has only served to show how thin is the ice over which these mighty figures gyrate and rush off heavily at tangents every now and then. The Big Three are as far as ever they were from agreement over what is to be done with Germany. Moscow's *fait accompli* in the Balkans must fester like poisoned thorns in the side of Great Britain and America. In North Africa Britain stands irrevocably pledged not to let Tripolitania and Lybya fall under Italian dominance again, while Stalin would much rather see the Italians established there than either the British or the Americans; and France seems inclined to chime in with Russia. The question of the Bosphorus, the Dardanelles and the Dodecanese bristles so frightfully with dangerous potentialities that every one, as though by tacit common consent, seems content to leave it to the last moment.

Round the international powder magzine in Persia the sparks are flying faster, rather than otherwise. Tehran and Tabriz have failed to come to any understanding as to the status of Azerbaijan and central government troops are said to be clashing with the Azarbaijanians at one or two points. Thus all the ingredients required for a first class flare-up are no doubt present; the only question over which the parties concerned seem to be hesitating is: "How far to go? and when?"

In Russian schemes for the future Persia is a most vital point, on account of its oil too, no doubt, but also for the strategic possibilities of the Persian Gulf where a strong submarine and air fleet can disrupt vital communications in the Arabian Sea and the Indian Ocean. In this connection it would be well for Britain and America to bear in mind that the Russian trump card in Persia might finally show itself in the form of a desire on the part of the Persian people to join the Union of Soviet Socialist Republics. When two neighbours decide to pull down the wall that separates their compounds so that the two in future should become one, any third party is deprived of all moral basis should it be inclined to interfere.

In Egypt British policy is at last veering round to the only course proper in view of the sovereign rights of that country. British forces so far stationed there permanently for defending the Suez Canal are to be totally evacuated, though the period over which this evacuation is to be spread out has to be determined by agreement in the general treaty now being negotiated. This leaves behind the question of the future of Sudan which is rather tricky, and slippery for both parties.

In Palestine the doom which hangs over this unfortunate strip of territory shows no sign of relief. As a danger zone for world peace Palestine, in a way, takes precedence over Persia where cool, consummate, swordsmem are fighting with a deliberate, calculated care which is not likely to be rattled into rashness. In Palestine, however, both

sides to the dispute are comparative hotheads, and both bent upon a final showdown now. Ironically enough, while America resolutely keeps her own doors locked in the face of Jewish immigration, President Truman benignly insists that 100,000 Jews be immediately admitted into Palestine, probable because the homeless European Jews have during the war suffered so terribly and Palestine is such a vast country with such an abundance of mineral and agricultural wealth, while America itself is so small and so poor in economic resources. The question now is whether Britain is going to pour down these 100,000 Jews into Palestine at once and then keep its gates permanently open for any number of them to get in, in future.

Should London decide to do so, the evil consequences of this American benevolence at the cost of other people would be incalculable and never ending. For the security of the British Commonwealth of Nations friendly relations with the Arabs are as vitally important as closer ties with America. A betrayal over Palestine will not be forgiven by the Arab world, and this truth probably is realised as much by Britain as by anyone else.

In India the prospect is not really any the brighter now that the Cabinet Mission have published their recommendations. The Congress and League attitude towards them, by all indications so far, would at best be a half-hearted willingness to try and see what these recommendations are going to be worth when an attempt is made to translate them into the Constituation of the country—a frame of mind in which any question can lead to deadlock and danger. In fact the Sikh reaction has put up the danger signal already.

Gandhi wants non-violence to be expunged from the Congress creed

Gandhi's political philosophy, and also religious, for the matter of that, revolves round a single central point—non-violence. But now and then his